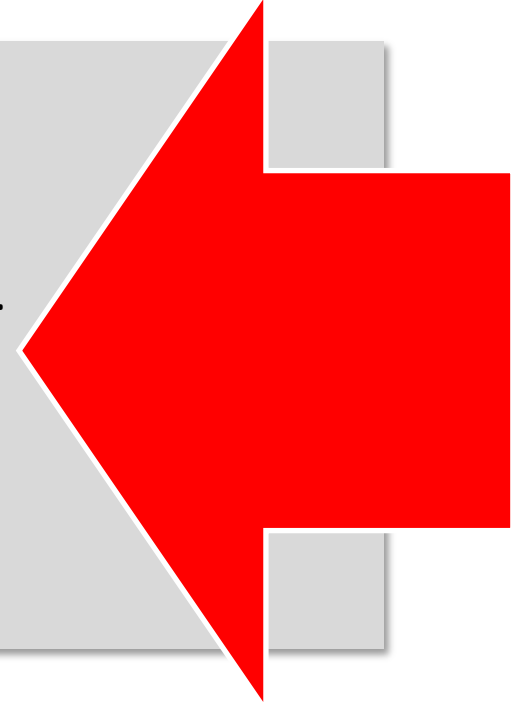


**NOTE!**

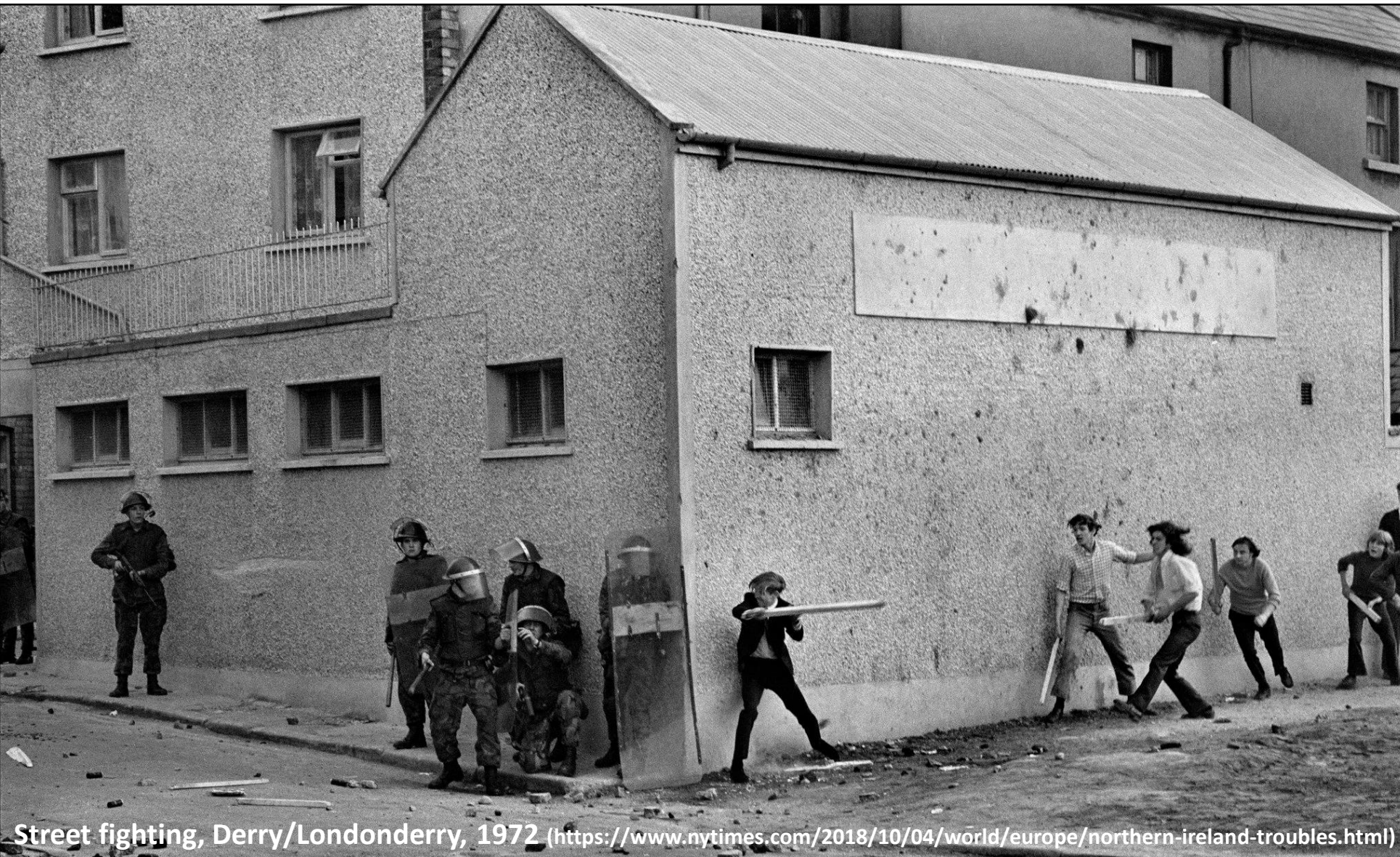
**Assignment 16 has 12 questions, but it counts for 10 points in my final grade calculations. Submitting Assignment 16 will earn 10 points if it is complete and on time!**

**This assignment requires very careful observation of the Northern Ireland maps.**

**You must submit your answers to the questions in Assignment 16 in Blackboard.**



**Assignment 16. The Segregation Index.** Read through the material here. Some is new and some is a review of the text material and the Additional Readings for this chapter. Note that there is a connection throughout this chapter to physical geography (the English want the land for agriculture), cultural geography (English vs Irish), social geography (discrimination and segregation) and, by its nature, historical geography. The last two slides have the material and questions for Assignment 16.



Rioting in Derry (Londonderry) in 1972.

Note what we might today consider to be a disproportionate response...

...seasoned British military with riot gear against very young men armed with what looks to be two-by-fours, and maybe some rocks...

Street fighting, Derry/Londonderry, 1972 (<https://www.nytimes.com/2018/10/04/world/europe/northern-ireland-troubles.html>)



Location unknown, 1973

Location unknown, 1973

Londonderry (Derry), 1979

<https://historycollection.com/40-photographs-troubles-northern-ireland-conflict/2/>

Life is... what you get used to?

Left... the woman is mowing her yard and doesn't seem particularly worried that there is a British soldier hiding behind a bush in her yard... ?!

Middle... Saturday morning shopping, never mind the soldier behind the sandbags at the corner.

Right... sometimes you just need an ice cream on a hot summer day. Doesn't seem like anyone offered the soldier any. Somehow, though, I just can't imagine letting my children hang out on the street when the military is there, wearing protective gear and armed with an automatic weapons.



Belfast



[https://en.wikipedia.org/wiki/Peace\\_lines](https://en.wikipedia.org/wiki/Peace_lines)

Belfast  
Wall is 45' tall.



<https://www.nytimes.com/2018/10/04/world/europe/northern-ireland-troubles.html>

The “Peace Lines.” See the map below for the location of the major peace lines in Belfast (they were also in other large cities in Northern Ireland too).

With the express purpose of separating the Catholic and Protestant populations, they effectively created Catholic ghettos by locking them in at night... gates like the one in the bottom right corner were often shut by 6 pm.

Belfast



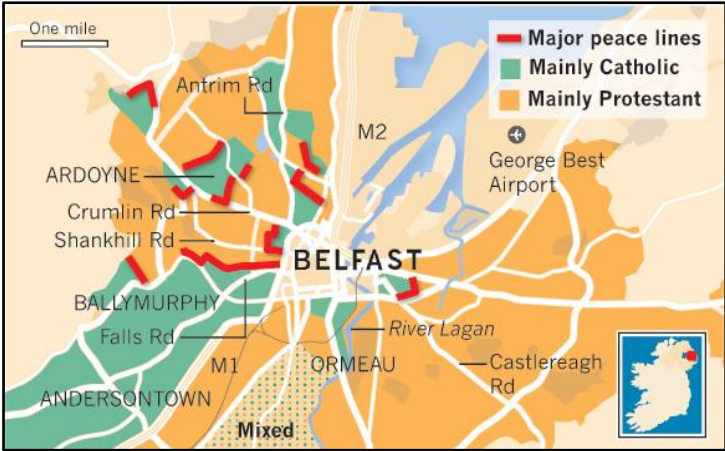
[https://en.wikipedia.org/wiki/Peace\\_lines](https://en.wikipedia.org/wiki/Peace_lines)

THERE WAS NEVER A  
GOOD WAR OR A BAD  
PEACE

Belfast



<https://twitter.com/miguelmontenegr>



Note the wall between the residential areas in the upper right photo. Which side do you think the Catholics live on, and which side to the Protestants live on? Hint: Look at the type of housing.



## Irish National Liberation Army Funeral for Patsy O'Hara (died from 60 day hunger strike in prison);1981

(<https://www.nytimes.com/2018/10/04/world/europe/northern-ireland-troubles.html>)



A huge crowd for someone who was not even the most famous person who died in a hunger strike – Bobby Sands.

Sands and others were protesting the way in which they were being treated in prison, contrary to agreements that had been made... and, while there before his death after 66 days on strike, Sands was elected as a member of Parliament!





Ulster Freedom Fighters, 1992

<https://historycollection.com/40-photographs-troubles-northern-ireland-conflict/2/>



IRA, 1993

<https://historycollection.com/40-photographs-troubles-northern-ireland-conflict/2/>



Ulster Volunteer Force, 1993

<https://historycollection.com/40-photographs-troubles-northern-ireland-conflict/2/>



Real IRA, 1998

<https://www.itv.com/news/2017-08-10/omagh-bombing-victims-families-to-sue-northern-irelands-police-chief>

The IRA (pictures on right) often seems to be the organization most in the news in the US... but the Protestants/Unionists also had numerous paramilitary groups that were equally as deadly (pictures on left).





Bombings and killings were not confined to Northern Ireland. At left is the result of a massive truck bomb planted by the IRA in the heart of the financial district in London. Westminster Abbey, the seat of government was also bombed as were numerous other targets.

Americans going to England at the time could be quite surprised by the large numbers of heavily armed military personnel patrolling train stations, airports and other key areas in the city. Retaliatory bombings happened in Dublin and other cities in Ireland.

**IRA bombing in Bishopsgate London, 1993** (<https://www.nytimes.com/2018/10/04/world/europe/northern-ireland-troubles.html>)





The combined effect of forceable separation by walls, legal segregation (in housing, jobs, and education) and “segregation by choice” from the start of The Troubles in the late 1960s until the 1998 Good Friday peace accord created an increasingly segregated society in Northern Ireland... one that seems to be an issue of religion – Catholics versus Protestants.

But this is social class conflict. Until Henry VIII, both England and Ireland were predominately Catholic. After the Pope refused to annul Henry VIII’s marriage to Catherine of Aragon (his first wife, who failed to produce a male heir), Henry VIII separated the Church of England from the Catholic Church... and, because he had also declared himself the King of Ireland, he banished the Catholic Church from both England and Ireland.

The English had long considered the Irish as an uncivilized people, and being the Supreme Head of the Church of England, Henry VIII now had a new weapon to wield against the Irish. The Irish people were given a choice to convert to the Church of Ireland – the Church of England’s Irish equivalent – or give up rights as “British citizens.”

The Irish had been fighting British control since the early 1100s, and were not interested in becoming British and were not interested in Henry VIII’s church scheme either. The social conflict became tinged with Catholic versus Protestant, though it is truly an Irish versus English struggle.

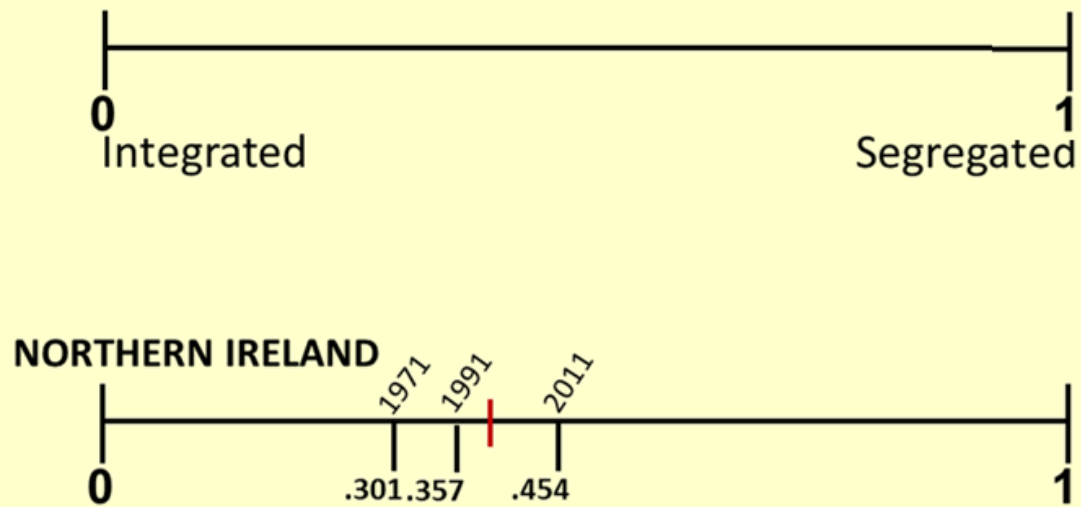
While various means were used from the early days of the English actions in Ireland to convert or subjugate the Irish, beginning in the 1550s, English settlers were given land in Ireland taken away from the Irish. In 1609, this accelerated with the Plantation Scheme in the Ulster Province – most of which is in Northern Ireland today. The English recruited Scots to move to Ireland and gave them land that was “disinherited.” England considered Ulster to be sparsely settled and undeveloped, and used its military might and Scottish recruits to try to control Ireland by overwhelming the Irish population with loyal Crown subjects. It is the English version of manifest destiny. In the US, manifest destiny was the belief (1) in the special virtues of the American people and their institutions, (2) the mission of the United States was to redeem and remake the west in the image of the agrarian East, and (3) there was an irresistible destiny to accomplish this essential duty. Substitute English for American, and England for the United States, and you have the fundamental reasoning of the Crown for why this should be in Ireland.

This has led to extreme separation between the English and the Irish in terms of geography. In Cork city, in the south of Ireland, the areas along the River Cork (and the island that the city center sits on) were for the English. The Irish were pushed into the surrounding hillsides. Throughout Ireland, as land was taken away from Irish landholders and given to English settlers (and later, to English gentry), the Irish population was shipped off to Australia and New Zealand, or pushed into the far western edge of Ireland – which is a craggy, rocky landscape of little fertility.

And it ultimately led to the segregation of the Irish and English population in the cities for those Irish who remained, having no where to go. The images at left are examples of this extreme territorialism. At top, a mural noting that the area is a loyalist (Protestant) stronghold, compared to the bottom image which is a mural connected to the Republicans (IRA/Catholics). In the middle, one of the most glaring cases: Derry/Londonderry. The Catholic population refuses to refer to the city as Londonderry. The Protestant population refuses to call it Derry.



**Segregation:** Segregation is the result of perceived differences between people that often result long histories of social, economic and politic prejudice. When groups of people are segregated from each other, the “social distance” between them increase... this can cause misunderstandings about cultural differences, distrust and suspicion. If different people come together, they can get to know, and often celebrate those cultural differences.



**Left top:** The Segregation Index (SI) compares the distribution of one group in a population to another... it is usually used to measure whether or not a minority population is evenly dispersed throughout the general population or if it is clustered in certain areas. If the calculated SI is close to 0, then the population is integrated... if it is close to 1, then the population is highly segregated. A good example of this is Baltimore, MD. Baltimore is a “minority majority” city – it has a larger African American population than a white population. Baltimore’s SI is about .700, indicating that the city is very segregated. There are very distinct white neighborhoods and black neighborhoods in the city; there is relatively little mixing of the black and white population. Baltimore is a highly segregated city.

**Bottom scale:** If we calculate the Segregation Index for Northern Ireland for the years 1971, 1991 and 2011, we will find that the SI has increased from .301 to .357 to .454 ... this tells us that the level of segregation between the Catholic and Protestant populations in Northern Ireland has increased significantly over that 40 year period. This is not surprising... “The Troubles” (the era from 1969 to the late 1980s/early 1990s) saw violent riots, bombings and shootings between the “Republicans” (mostly Catholic) and the “Unionists” (mostly Protestant). The Republicans wanted Northern Ireland to be re-united with the Republic of Ireland... the Unionists wanted Northern Ireland to remain as a part of the union with Great Britain. Segregation was enforced legally (housing, employment and education laws), extra-judicially (inter-group violence between armed factions such as the Irish Republican Army and the Ulster Defense Force), and physically – there were “Peace Lines” built in major cities such as Belfast. The Peace Lines were high fences or walls – often topped with razor wire – with gates that separated the Catholic neighborhoods from the Protestant neighborhoods. These were designed to be able to enclose entire Catholic areas of the city, effectively trapping the Catholic residents inside the walls when the gates were shut.



**Assignment 16.** Submit your answers these questions in Assignment 16 in Blackboard. Only 5 questions... but still a 10 point Assignment!

1. Is Northern Ireland becoming more segregated or less segregated?
2. 1971's information is at the beginning of "\_\_\_\_\_" (period of civil strife).
3. The red line marks the 1998 "\_\_\_\_\_" agreement (to end discrimination against Catholics).
4. If that agreement (Q3) is effective in the long run... is it likely that Northern Ireland will become more segregated or more integrated?
5. If Northern Ireland is becoming more segregated, it means that it is experiencing \_\_\_\_\_ (increased social distance between groups)... if it were to become more integrated (the hoped-for long-term outcome of the 1998 peace accord), then it would experience \_\_\_\_\_ (decreased social distance between groups).



**Ian Paisley**, Democratic Unionist Party (left)

**Martin McGuinness**, Sinn Fein (right)

<https://www.thejournal.ie/martin-mcguinness-ian-paisley-bomb-troubles-documentary-4798041-Sep2019/>



**Hands Across the Divide** (or, Reconciliation) by Maurice Harron

(photo by David Dixon; <https://www.geograph.ie/photo/5683673>)

The statue at the top right is in Derry – or Londonderry, depending on which side you are on (Catholics/Republicans call it Derry; Protestants/Unionists call it Londonderry). The bases represent the Peace Lines that were built throughout Northern Ireland during The Troubles (although similar but smaller structures were also built in the early 1900s). The statues themselves represent the idea of reaching out from both sides to embrace the potential promise of peace of the 1998 Good Friday Agreement. At left, the most unlikely pairing at the peace table in Northern Ireland. These men were never expected to ever talk with each other, much agree to meet – and then work together as co-heads of the Northern Ireland government. Paisley had been a vehement Unionist... McGuinness was once a leading figure in the Irish Republican Army.